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velopment of Children," in *Religious Education*, October, 1915, Hartshorne argues for the practicability of such investigation.

Some of the most pressing problems to be studied are the following: (1) efficient religious education for the various stages of the developing life, young child, older child, boy, girl, young man,

young woman, adult; (2) the place of the intellectual, the affective, and the conduct elements in religious development; (3) the development of moral and religious life in connection with the growth of sex-consciousness; (4) the relation of religion and play; (5) the preparation of the child for church membership.

A CHRISTIAN'S APPRECIATION OF BUDDHISM

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There was a time when men thought that all religions which were not Christian could be called false. The new generation of missionaries, while no less convinced of the superiority of Christianity to the religions of the peoples to whom they minister, are just as eager to see the truth in these non-Christian religions as they are to see what is untrue. Dr. Reid's article is an illustration of this new state of mind. He does not yield a whit of allegiance to Jesus in showing some of the sympathetic points on which the Christian and the follower of Buddha can agree.

It is not our purpose to give a complete exposition of Buddhism, but an appreciation. The courteous, and also the most beneficial, thing to be done by the follower of one religion in reference to another religion is to point out the excellences, not the defects, of the other. This is like looking in the light and at the light, rather than trying to peer into darkness. There is much in Buddhism which a Christian in good reason should heartily appreciate and openly recognize. If Buddhist teachings or practices are bad, it is more becoming to let the Buddhist himself point out what they are.

An unknown writer of a striking book entitled *The Creed of Buddha*, companion of *The Creed of Christ*, after referring to current charges against Buddhism—that it is materialistic, atheistic, pessimistic, egoistic, and nihilistic—asks, "Can these charges be substantiated?" "If they can," the writer says, "we are confronted by the most perplexing of all problems. How comes it that a religion which has such vital defects has had such a successful career? That Buddha won to his will the 'deepest heart' of the Far East is undeniable. Was it by preaching the gospel of materialism, of atheism, of pessimism, of ego-

ism, of nihilism, that he achieved this signal triumph?"

To our mind there has plainly been a misconception of Buddhism, but instead of answering one by one these charges, we shall adopt the positive and constructive method, and point out one by one those features of Buddhism which impress us as being vital and paramount, and of which the Christian can justifiably express appreciation.

I

Buddhism has always been a reforming religion, just as Christ was a reformer in Judaism, and Huss and Luther and Knox and Cramner were reformers in the Christian church under the leadership of the Pope of Rome. Its beginning in India by Sakyamuni was as a reformation in Brahmanism. It was a protest against ceremonialism, the caste system, and excessive asceticism. It attempted to bring the essential ideas of Brahmanism into life. Brahmanism ever since has been different from what it was before. Sakyamuni in his own life represented the reforming spirit. He began his career as a religious devotee by practicing asceticism. Finding this unsatisfactory, as being too selfish, he went forth into the busy world and for forty years preached and taught, practiced and did good, with thought of others more than of self.

Five hundred years later a northern or new Buddhism made its appearance. This is known as the Mahayani branch of Buddhism, or the Great Vehicle, with many new elements. The new teacher was Ashvagoshā, during the reign of the Mogul emperor Kanishka. This is the reforming branch that has spread

through China and Japan. In its entrance into Japan, it took on other reforming principles, as illustrated in the Pure Land School. Since contact with Christianity, the Buddhism of Japan has taken on other reforming ideas, and it is this branch which is eager to extend its missionary activities to China. Buddhism thus is far from being an unchanging faith, but advances with the knowledge of the ages and adapts itself to the varied conditions of men.

II

Buddhism, whether of the primitive or modern school of thought, is conspicuous for its sympathetic realization of human suffering and its purpose of helping to transform suffering into happiness and peace. In familiar Chinese phraseology this world is called a world of "the bitter sea," which is to be changed into a world of "paradise." Buddhism does not attempt to close its eyes to the sorrows, the miseries, the calamities, and the sufferings of this world and of life. Neither does it view them with cold unconcern or with stern fatalism, but with pity, united with the purpose of giving relief and bringing about happiness. The Buddha, like the Christ, was touched with the feeling of man's infirmities; he, too, was "acquainted with grief."

A merely kindly reference to human suffering instinctively arouses a response; it is sorrow which is the fellow-feeling that draws men together. So, too, the desire for happiness—desire to escape from suffering—is universal. He who presents the possibility of happiness also arouses a response. The very dream of happiness is soothing. Jesus began his

first Sermon on the Mount with eight beatitudes. Sakyamuni, too, spoke much of happiness as well as of suffering. Happiness took on its peculiar type from its connection with suffering. The joy of Buddhism is always "the joy of tears." This gives to happiness an element of tenderness which has strongly appealed to the oriental mind.

Sakyamuni has many references to suffering. One citation is as follows:

Birth is suffering; old age is suffering; disease is suffering; sorrow and misery are suffering; to be united with loathsome things is suffering; the loss of that which we love and the failure in attaining that which is longed for are suffering; all these things, O brethren, are suffering.

Again he speaks very much as in Ecclesiastes:

Everything is transient and nothing endures. There is birth and death, growth and decay; there is combination and separation. The glory of the world is like a flower; it stands in full bloom in the morning and fades in the heat of the day.

The message of joy and hope, the gospel, which Buddha brings, has this refrain:

Ye that suffer from the tribulations of life, ye that have to struggle and endure, ye that yearn for a life of truth, rejoice at the glad tidings. There is balm for the wounded, and there is bread for the hungry. There is water for the thirsty, and there is hope for the despairing. There is light for those in darkness, and there is inexhaustible blessing for the upright.

These two ideas of suffering and happiness, complementary to each other, are brought out even more effectively in the Mahayana School, to which the Chinese and Japanese are mostly devoted. The most popular object of

worship is Kuan Yin, called the goddess of mercy, who "saves from suffering and saves from misery," an expression current among the people of both nations. So *The Awakening of Faith*, the great classic of modern Buddhism, in answer to the question, why the book is written, makes this reply: "It is to induce all living beings to leave the path of sorrow and to obtain the highest happiness, rather than to seek the glitter of fame and the wealth of the world." The book closes with this hymn:

Deep and wide are Buddhist laws:
These in brief I have declared,
God-ward are eternal stores,
Blessings give to countless worlds.

Instead of Nirvana, suited to the philosophic temperament of India, these other peoples of the Far East look forward to a paradise in the West or to the Pure Land, where happiness has overcome all sorrow, where purity and blessedness, charity and peace, reign together.

III

A third ground of appreciation is that which characterizes Buddhism more than anything else, namely, compassion. Brotherly love, or fraternity, in Confucianism is cold. Compassion in Buddhism is warm and moving. The Buddha once said, among sayings of the same type:

The charitable man is loved by all. Hard it is to understand: By giving away our food, we get more strength; by bestowing clothing on others, we gain more beauty; by founding abodes of purity and truth, we acquire great treasures.

Again, when the Buddha was visited by one of the Indian kings, who came in his royal equipage, these words of wisdom were spoken:

That which is most needed is a loving heart. Regard your people as an only son. Do not oppress them; do not destroy them; keep in due check every member of your body; forsake unrighteous doctrine and walk in the straight path; do not exalt yourself by trampling upon others. Comfort and befriend the suffering.

Another saying is this: "Hatred does not cease by hatred at any time; hatred ceases by love—this is an old rule." This element, or rather the essence, of Buddhism—this compassion—is specially illustrated in the new Buddhism by the Buddha Amitabha, and by the subordinate divinity Kuan Yin. This latter divinity, or bodishat, has had more of a following than even any of the Buddhas, because she was regarded as the personification of pity for suffering humanity. To one who looks upon the suffering of the world with a heart of compassion we instinctively yield homage and love, whatever the plan which compassion adopts to show itself forth in escaping from suffering or in removing it.

Thus Buddhism, whether ancient or modern, and whatever its philosophic conceptions, has for centuries been a power in the Orient because it represents human pity. It is pity rather than philosophy which characterizes Buddhism. Among all the religious teachers of the world, the Christ and the Buddha stand forth as the embodiment of love which feels for others' woes and yearns to provide deliverance.

IV

This idea of deliverance or salvation is the other prevailing power of Buddhism. It is joined with compassion,

as compassion is joined with suffering. Compassion has meaning only by its power to save mankind from suffering. To pity without the heart or the power to save soon becomes a mockery and works its own destruction. It is in seeking to save mankind from all forms of misery and sorrow that Buddhism is akin to Christianity, and it is of these three aspects of Buddhism that the Christian must feel appreciation.

Thus the full expression of Kuan Yin is "the merciful and compassionate, who saves from suffering and saves from misery." All the Buddhas likewise receive prayer, adoration, and trust as being the ones who can effect salvation. The great Buddha in his early life pointed out what lay at the bottom of suffering, namely, desire or passion, craving for more than is right. It may be lust for money, for fame; it may be the indulgence of one's passions; it may be a form of discontent. In order to save men from suffering, therefore, they must be saved from passion or wrong desire. Buddhism thus goes down to the root of all human trouble.

The Buddha, having stated the forms of suffering, then asks and answers three questions:

1. What is the origin of suffering? It is lust, passion, and the thirst for existence that yearns for pleasure everywhere, leading to a continual rebirth. It is sensuality, desire, selfishness; all these things are the origin of suffering.

2. What is the annihilation of suffering? It is the radical and total annihilation of this thirst, the abandonment, the liberation, the deliverance from this passion.

3. What is the path that leads to the annihilation of suffering? It is the holy eightfold path,

and he then proceeds to the enumeration of eight forms of virtue, eight aspects of good character.

In saving men from their passions and so from suffering, ancient Buddhism and the new Buddhism have provided different methods. According to the former there is an eightfold path of deliverance, summed up in being good—right faith, right resolve, right speech, right action, right living, right effort, right thought, and right meditation.

In the new Buddhism, especially of the Pure Land School of Japan, salvation comes from without, from above, from one of the Buddhas or one of the bodishats. One's own efforts are insufficient to bring to an end all the suffering of the world. In Buddhism as in Christianity there must be a divine Savior. While ancient Buddhism taught salvation by good works, the new Buddhism has taught salvation by faith. In both, the predominant note is salvation, which issues from the heart of compassion.

V

A fifth reason for appreciating Buddhism is the emphasis placed on a righteous life. This is true both in ancient Buddhism and in the new Buddhism, but more particularly in the former as providing the only way of salvation. The point of interest is that a righteous life means not so much righteous conduct as a righteous soul, righteousness within as essential to righteousness without. In the eightfold path, five of the eight requirements relate to actions of the heart. The righteousness of Buddhism is of the whole man. The teaching is not so much to *do* right as to *be* right. "Buddha," as one has written, "lays as much

stress on the inward as on the outward side of morality; and he would have us realize that conduct, when divorced from faith and thought and purpose, is worth nothing."

One of the simplest exhortations, understood by all, reads thus:

Abstain from all evil,
In all things act virtuously,
Be pure in mind:
This is the religion of the Buddhas.

Sakyamuni, in his forty and more years of public preaching, ever exhorting his fellow-men not only to do good but to be good, traced suffering back to evil as he traced it back to wrong desire, and happiness back to goodness as he had traced it back to the subjugation of all passion, to complete self-control. Thus he said:

If a man speaks or acts with an evil thought, pain follows him as the wheel follows the foot of the ox that draws the carriage.

And again:

If a man commits a sin let him not do it again; let him not delight in sin; pain is the outcome of evil. If a man does what is good, let him do it again; let him delight in it; happiness is the outcome of good.

The exhortations of Buddhism to a life of goodness are without number. They appear in philosophic language, but more often in plain speech to reach all. The distinct aim of Buddhism is to bring about goodness in the world, and so remove unworthy desires and to be freed from suffering. As deliverance comes from compassion, so a righteous life is summed up in being compassionate. This is the way to remove suffering from the world.

VI

A sixth reason for appreciating Buddhism is because of its wise method of building up character, viz., to have only a few positive commandments, but many prohibitions. In the higher stages of development, whether intellectual or spiritual, the negative gives place to the positive, but in all the preliminary stages the positive is not grasped except by frequent reminders of negative, of the prohibitive, of that to be avoided and shunned. By specifying minutely what one must *not* do, he learns best what he *ought* to do. Merely to tell one to be good or just is too indefinite to make an impression on the child-life of the individual or the nation. By specifying a variety of things which are not good and not just, and by a commandment to abstain therefrom there comes growth in apprehension of goodness and justice. By facing prohibitions, and by determining what not to do, one learns self-control, and self-control is the strength of all virtue: it is the backbone of sound character.

The enunciation of great principles, which are to be worked out in each individual in the spirit of perfect freedom, characterizes a high form of civilization. Ordinary society can be governed only by laws. Men need to be told what are the various crimes and misdemeanors, and what is the punishment for breaking this or that law. A child learns how to keep the body strong and healthy only by a few accidents, some pain, and much crying. A national catastrophe best awakens a nation to the need of reform. To know what to avoid we best learn what we are to follow. In advanced training we "cease to speak

of first principles" and "press on to perfection."

Thus, according to wise educational methods in character training, Buddhism has first ten commandments, or rather prohibitions, and these are then expanded into several hundreds. The Mosaic law of Ten Commandments is also negative in form—"Thou shalt not." On the positive side of Buddhism all is summed up in compassion, and, later on, in what is called enlightenment or spiritual knowledge, just as Christianity is summed up in love to God and men, or in being perfect.

VII

A seventh fundamental principle of Buddhism, which every Christian must recognize as true and must accordingly appreciate, is the law of cause and effect applied to morals, or the law of retribution, known in Buddhism as "Karma." One saying known to every man, woman, and child in China is this: "Goodness has its recompense; badness has its recompense; goodness and badness in the final reckoning must have their recompense." This law from which no one can escape is a basic principle of Buddhism. It is also a principle of supreme importance inculcated over and over again in Christianity, whose recognition preserves the Christian from becoming lax and unconcerned. "Whatsoever a man soweth, that shall he also reap." So Christ asked the question, "Do men gather grapes of thorns or figs of thistles?" and then added a scientific law, which all can understand: "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

The saying of the Buddha is, "Our good or evil deeds follow us continually like shadows." And again he adds, with encouragement as well as warning, "Since it is impossible to escape the result of our deeds, let us practice good works."

As Christianity gives hope to the sinner who stands in dread of inevitable consequences, so Buddhism, as we have already shown, makes as much of the principle of salvation as of the principle of retribution. There is given the hope of salvation, but even then this law, which runs through the universe, cannot be destroyed. It may be altered by higher forces, but not destroyed.

The Buddha, in addressing a king, remarked, "We are inclosed on all sides by the rocks of birth, old age, disease, and death, and only by considering and practicing the true law can we escape from this sorrow-piled mountain." There is Karma and there is also escape. According to the one school, escape comes through persistency in following the true, the good, and the merciful; according to the other and more popular school, escape comes through powers above acting within the soul. Even when one is exhorted to righteousness in order to be saved, he never ceases to look to Buddha for help and mercy. And even when one relies on salvation by the Buddha, he knows that by no possibility can he escape from Karma, except by transformation of character. Salvation, however it comes, cannot come without a change of heart and of life, and without overcoming evil and becoming essentially good. This is as much the teaching of Christianity as of Buddhism, and of Buddhism as of Chris-

tianity. The law with its hope of alteration runs through all the realms of religious thought.

VIII

Buddhism may further be appreciated for the distinction it makes between self and better self, and between lower and higher desires. The desires which lie at the root of all suffering are evil desires and more properly called lusts or passions. This is indicated in the Chinese term which is used to translate the idea of desire. In the same way a distinction prevails in every individual, the one who yields to his lower nature and the other who follows his higher nature. The lower nature, the false self, is the servant of passion; the higher nature, the true self, is the servant of conscience. When Buddhism is supposed to teach that self disappears, it is only meant that the lower nature, that which is transitory, and what may be called the animal side of one's nature, or, in scriptural language, the flesh, disappears. The higher and spiritual side of one's nature is eternal and is forever developing.

The great apostle of Christianity mentions, on the one side, his "delight in the law of God after the inner man," and, on the other, he adds: "I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members," and then he cries out in this startling exclamation, "Oh, wretched man that I am! who shall deliver me out of the body of this death?"

These words of the Christian apostle sound fitting on the lips of the devoted Buddhist. The desire which issues in

suffering is this law in one's members, which each one in his sober moments recognizes as base and unsatisfying, contrary to the law in the inner man, which alone satisfies and which in the end shall triumph and last forever. When one succeeds in escaping from self—that is, from the desires of this lower self—he is not far from the rest of Nirvana. While escape from these desires of the lower self is effected, it does not mean that all desires are extinguished. Good desires remain and have then a chance for full development in the smooth working of the spiritual faculties.

Sakyamuni, speaking of this lower self, said: "Self is an error, an illusion, a dream. Open your eyes and awake, see things as they are, and you will be comforted." And he adds: "Surrender the grasping disposition of your selfishness and you will attain to that sinless calm state of mind which conveys perfect peace, goodness, and wisdom." The desirability of following the true self, higher desires, or what Buddhism calls truth is seen in these words: "Ye who long for life, know that immortality is hidden in transiency. Ye who wish for happiness without the sting of regret, lead a life of righteousness. Truth is wealth and a life of truth is happiness." Then as Buddhahood is the highest state of truth, it is said: "Buddha is the truth; let Buddha dwell in your hearts. Extinguish in yourselves every desire that antagonizes Buddha, and in the end of your spiritual evolution you will become like Buddha."

IX

Along with this important distinction is the other distinction between reality

and unreality. It has been supposed that in Buddhism the distinction is between the real and the unreal. The things of life which we see, those which have form, are transient and will disappear, but this does not mean that all of life or all of personality will also disappear. The Nirvana of primitive Buddhism does not mean nothingness or annihilation, but that the transient elements of life have all disappeared and that the highest, the best, the eternal, the spiritual, will remain. The ambition of the Buddhist is to attain to Buddhahood, or what is called enlightenment, but enlightenment means spiritual vision, higher than human learning and ordinary knowledge. It is much like wisdom as spoken of in the Bible. To link this highest form of wisdom with annihilation is plainly an absurdity. The annihilation is of the lower form of desire and of self. The real remains.

According to the Brahmanistic teaching which Sakyamuni accepted, while rejecting other teachings, there is beneath all phenomena and behind all nature a universal soul or spirit. This alone is permanent; all else is illusory and transitory. The self or ego which is separate from this universal soul is hence illusory and transitory; that which is identified with the universal soul is permanent and real. Dr. Charles Cuthbert Hall in his lectures in India, speaking of this primary distinction, says:

The general tendency of Western thinking is to recognize with more or less absoluteness the reality of the phenomenal universe with the countless distinctions of finite souls and finite objects. . . . The immemorial thought of India emphasizes the reality of the Invisible Absolute, whilst

to some extent admitting the distinction of the individual soul and its phenomenal environment.

This characteristic of Indian thought represents Buddhism in both of its great schools.

Thus what we see and hear, the material universe, is generally looked upon as existence. Buddhism would then say that if such is existence, we must look for rest and perfection in non-existence. What is thought of as existence is illusory and unreal; what is thought of as non-existence is permanent and real. The universal soul is of this latter kind. This is Nirvana—a life of pure form, of high spiritual reality. As Mr. Reginald Johnston, in his valuable work on *Buddhist China*, says: "This does not mean that Nirvana is another name for blank nothingness, or that the extinction of the phenomenal ego is equivalent to the annihilation of the real or transcendental self." He quotes from Professor Noda of Japan who describes Nirvana as "salvation from the misery of the world, as deliverance from suffering, as enlightenment and blessedness."

Dr. Paul Carus in a similar way explains this truth:

And is Nirvana non-existence? Not at all. It is the attainment of the deathless state, of immateriality, of pure form, of eternal verity, of the immutable and enduring, where there is neither birth nor death, neither disease nor old age, neither affliction nor misery, neither temptation nor sin.

And he quotes from the Buddhist canon:

When the fire of lust is extinct, that is Nirvana; when the fires of hatred and infatuation are extinct, that is Nirvana; when pride, false belief, and all other pas-

sions and torments are extinct, that is Nirvana.

The Christian apostle, turning away from the sufferings and afflictions of this present world—the unreal part of life—to the reality and bliss of a future life, used these words:

Though our outward man is decaying, yet our inward man is renewed day by day . . . for the things which are seen are temporal but the things which are not seen are eternal.

X

The tenth and last ground for the Christian's appreciation of Buddhism is that it teaches that there are many manifestations of the eternal and omnipresent spirit or universal soul. These are better called theophanies than incarnations. The many Buddhas, like the prophets of Judaism and Christianity and the Holy Men of Confucianism, are those who thus manifest God to the world. So much is this so that in Mongolia Buddha is the term used for God. While the teaching of Buddhism concerning the Absolute and Infinite One is not equal to that in Confucianism, still less to that in Judaism and Christianity, it has this conception of the Infinite One, the Antetype, revealing himself to mankind in many ways and through many chosen men.

Professor Charles Cuthbert Hall, speaking of Indian religious thought, which also characterizes Buddhism, says:

In its fundamental proposition [i.e., of Christianity] that the Eternal One differentiates His own self-subsisting energy into the infinite variety of finite existences, it is not far removed from the fundamental proposition of the highest Indian thinking,

that the self-subsisting Brahma, the Absolute, by his multiplying power, projects the infinite variety of finite existences and distinctions described by the mystic word Maya.

He quotes in this connection from Upton's *Bases of Religious Belief*: "It follows that there is certain self-revelation of the Eternal and Infinite One to the finite soul."

The Mahayanist recognition of this thought appears in the great classic *The Lotus*, where it is said:

There is but One Great Cause,
Enlightening every Sage and Prophet
Manifested in the world.

And again:

All Law comes from one Source
Always from the Eternal.

This source of all which is manifested in sages and prophets, Buddhas and Pusas, is in modern Buddhism spoken of as the Antetype or the True Form, and He becomes incarnate in the Buddha. "The Soul of the True Form is the great essence of the invisible and visible worlds"; so says *The Awakening of the*

Faith. Another statement in this classic is as follows:

As to the work of the True Form, it is that which is in all the Buddhas and the Coming One from that first moment of great love and desire to cultivate their own salvation and then to save others, to the time of their great vow to save all beings throughout all future endless kalpas.

Thus it is seen through these ten elements of Buddhist teachings that Buddhism does not mean materialism, atheism, pessimism, egoism, or nihilism. Buddhism in its fundamental ideas has much to be admired and to conserve. It needs a new reformation—the first principle to be appreciated—so that the erroneous elements which have crept in may be cast out and the good may be retained. Buddhism needs to have the essence of its principles brought forth into the light, like breaking the nut that we may get the kernel. The nearer we approach to the great founders of the different schools of Buddhistic thought, the more easily does the Christian have feelings of honest appreciation. "Back to Buddha" needs to be said as well as "Back to Christ."